

## Our Bible School

### CHRIST IN LAW AND PROPHECY

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"God is love." No better proof of that presents itself vividly than that as soon as man had become acquainted with sin God provided for one who should "take away the sins of the world." And from that first promise in lost Eden until He came who was the burden thereof, Prophecy and Symbol opened up with ever-increasing clearness and fulness to the vision of sin—benighted man the revelation of that mystical One called by the Jews, Messiah. God said to the author of Eve's downfall, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Genesis 3: 15. The clearness of the prophecy startles us. God speaking to Abraham said, "In thee shall all families of the earth be blessed." Gen. 12: 3. Again in Gen. 17: 19 and 22: 18 the promise is made more definite and Abraham's seed is denoted as the line thro which the blessing shall come. "And in thy seed shall all the nations of the earth be blessed," which Paul quotes in Gal. 3: 16 with the interpretation thus, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ," and Luke in chapter 1: 55 reporting the words of Mary makes her say in reference to Christ, yet unborn, "He hath holpen his servant Israel in remembrance of his mercy, as he spake to our fathers, to Abraham and to his seed forever."

Moses, prophet that he was, as well as law giver, judge and poet, pierced the distant future and saw the Christ, as a greater law-giver and prophet. Hear him, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." "I will raise them up a prophet from among their brethren like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18: 15, 18. Which Peter quoted in Acts 3: 22, 23.

Jacob in those last words of his prophetic of the future of his sons said of Judah, "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49: 10. Thus was indicated the tribe from which the Savior came. Job from the depths of his affliction and from beyond the semi-heathen darkness of his native land confessed his sense of the certainty of a redeemer, "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth." Job 19: 25.

In the Psalms the prophecies are so abundant concerning the coming Messiah, that space forbids their quotation. A few must suffice. Psalm 2: 1, 2, beginning, "Why do the heathen rage," etc, is quoted in Acts 4:

25, 26, as applying to Christ and the persecution which his disciples endured at the hands of the Jews. In fact the whole Psalm is Messianic. The seventh verse is quoted three times in the New Testament as referring to Christ. In Acts 13: 33, God hath fulfilled the same (promise of a Savior) unto us their children in that he hath raised up Jesus again; as it is also written in the second Psalm, "Thou art my son, this day have I begotten thee." In Heb. 1: 5, it is quoted again as showing that it could not apply to angels. Also in Heb. 1: 5, the writer quotes from II Sam. 7: 14 a passage which no doubt refers to Christ as coming of the seed of David.

Christ himself quoted in Matt. 21: 16, the passage found in Ps. 8: 2, "Out of the mouths of babes and sucklings thou hast ordained strength because of thine enemies," and applied it to mean the time then at hand when the children were lauding him by crying "Hosanna to the Son of David that cometh in the name of the Lord." Heb. 2: 6, 8 interprets Ps. 8: 4, 6, beginning, "What is man that thou art mindful of him," etc., as having been written of Jesus. Peter interprets Ps. 16: 8-11, in Acts 2: 25, 28 and 31 as referring to Christ. And the very words of Psalm 22: 1, was that awful, mysterious cry of Jesus on the cross when he was at the very nadir of his sufferings, "My God, my God, why hast thou forsaken me?" Ps. 22: 18 is quoted by Matthew and Luke and referred to by Luke and John as being fulfilled in the soldier's conduct, over Jesus' clothing. And what historic person can be said to have literally fulfilled Ps. 22: 16, "They pierced my hands and my feet," other than the sufferer of Calvary. And isn't it more than remarkable that Jesus used the very words of Ps. 31: 5, to close his earthly life? "Into thine hand I commit my spirit." And the author of the Hebrews quotes Ps. 45: 6, 7, as fulfilled by Jesus. "Thy throne, O, God, is forever and ever. The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1: 8, 9. But time forbids the further pursuit of this interesting work of tracing the prophecies of Christ in the Psalms. But any specially interested will find the following Psalms quoted in the New Testament as fulfilled in Christ: Ps. 41: 9; 68: 18; 69: 21; 69: 25; 109: 8; 95: 7-11; 102: 25-27; 110: 1, 4; 118: 22, 23, 25, 26; 132: 11, 17.

It is not strange that we find in Isaiah such wonderful prophecies concerning the Christ to come, when we remember with what faithfulness he preached righteousness to a wicked nation and confronted at the risk of life, one of the self-seeking kings of Judea. In Isa. 7: 14, the prophet says, "Behold a virgin shall conceive and bear a son and shall call his name Immanuel." Matthew in 1: 23 of his gospel quotes this as being fulfilled by the circumstances of Christ's birth. It is evident of course, from the context in Isaiah that the prophet had

reference to an event which in his thought was closer at hand and more local in interest at that time than the birth of the Savior, yet we can see that as the events of history came to pass it was seen that the real fulfillment was in the circumstances of Christ's birth. The same Immanuel is referred to again in Isa. 8: 8.

In Isa. 9: 7 is a prophecy of a child to be born, and of the character of his government and of his names which can apply to no other than Jesus Christ.

Isa. 9: 1, 2, is quoted by Matthew as being fulfilled by Christ going to dwell in Capernaum as his permanent home. Isa. 11: 1-10, is evidently Messianic. Paul quotes it as such in Rom. 15: 12. The scripture in Isaiah promising that the Lord will "swallow up death in victory" is quoted by Paul in I Cor. 15: 54, and interpreted as being fulfilled when thro Christ our bodies shall have been resurrected. The prophecy, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith the Lord," etc., in Isa. 59: 20, 21, is quoted by Paul in Rom. 11: 26, 27, as fulfilled in Christ. Isa. 28: 16, a stumbling stone is spoken of, which Paul in Rom. 9: 33 quotes as fulfilled by the very perversity and unbelief of the Jews. This same text is quoted also by Peter in I Pet. 2: 6.

Isa. 40: 3, 5, is quoted by all the evangelists but John. In Isa. 42: 1, the prophet breaks out in poetic rapture over the "servant" of God, "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Matthew interprets that as being fulfilled by Christ when he commanded the multitudes whom he healed not to make him known. But, looked at in the light of history, to whom would it apply appropriately but the meek Nazarene, who did everything possible to prevent the popularity so courted by men of every age?

I cannot stop to give even a list of the passages quoted by the New Testament writers as fulfilled in Christ and His work. But I cannot refrain from citing three chapters of Isaiah which seem to touch the very zenith of Messianic prophecy. The first is Is. 35, where is prophesied the results that should follow the advent of Christ. In Is. 55 we have a most wonderful picture of Christ's influence on earth. The prophet turns from the contemplation of the sins of the kingdom of Judea and the sure results of those sins to the brighter picture of the kingdom of the Messiah. It begins, "Ho, every one that thirsteth, come ye to the waters; etc." And again in Is. 53 we have the fact set forth that the mysterious One would be a sufferer for the sins of the people. Read